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MILLENNIAL STAR

The Monthly Magazine on MORMONISM

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The Hymn of the Pioneer

Courage, my soul! All is not barren plain.
What tho' the way be long and strewed with dead,
His word is sure who knoweth all thy pain.
Lift up thine eyes, His heaven is overhead.
Praise God! Praise God!
His sun broke thro' the night.
On—on—press on—
His love is all His might.

Courage, my soul! Yon is the Promised Land.
There shall white winter make thee no more cold;
There shalt thou rest thee of the burning sand;
Sweet streams shall lave thee, smiling dreams enfold.
Praise God! Praise God!
Deem not the conquest vain.
On—on—press on—
Thy sorrow is thy gain.

Courage, my soul! The Promised Land is drear?
Still fruitless desert, bitter, burning sun?
Still must thy back bend to a task severe?
Lift up thine eyes! Thy glory is begun.
Praise God! Praise God!
Thy burden is thy crown,
On—on—press on—
Nor stoop to lay it down.

Praise God, my soul! Behold the desert flowers.
Nations and tongues and peoples turn their feet
Towards a fair land, made fair by weary hours.
Lift up thine eyes! Thy triumph is complete.
Praise God! Praise God!
His love makes trial light.
On—on—press on—
The Promised Land is bright!

Praise God, my soul! My children reap the seed
Sowed by my faith and watered by my tears.
God of the nations, God of every creed,
Let them be just to what my soul reveres!
Praise God! Praise God!
Omnipotent above!
On—on—press on—
Till all the world is love!

—KATE THOMAS.

★ THE LATTER-DAY SAINTS' ★
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THIS MONTH'S COVER — — — — MORMON BATTALION MONUMENT

ON Capitol Hill in Salt Lake City, Utah, one can see this beautiful monument—a monument in memory of the courageous trek of the Mormon Battalion. The figure in the centre is made of bronze and is representative of a soldier in the Battalion. On his left is a scene of the enlistment of the Pioneers in the Mormon Battalion. On his right is a scene of the Battalion on the march.

It was just 100 years ago that the Mormon Battalion completed its trek and arrived in San Diego, California. On page 106, George Goundry tells us more about this historic event.

Thoughts About THE FIRST EASTER

By Marion G. Romney

Assistant to the
Council of the Twelve

WRITTEN ESPECIALLY FOR THE READERS OF THE "MILLENNIAL STAR"

"HE IS RISEN." Thus spake the angel to the sorrowing women who brought to His tomb "sweet spices . . . very early in the morning the first day of the week" when the Sabbath was passed (Mark 16: 1-2), that they might anoint His wounded body.

"He is risen; he is not here." (Mark 16: 6) These words, eloquent in their simplicity, announced one of the most significant events of recorded history, the resurrection of the Lord Jesus; an event so extraordinary that even the Apostles who had been most intimately associated with Him in His earthly ministry and who had been carefully taught of the coming event, had difficulty grasping its full significance. The first accounts which reached their ears "seemed to them as idle tales," (Luke 24: 11) as well they might, for millions of men had lived and died before that day,—in every hill and dale their bodies mouldered in the dust of the earth—but until that first Easter morning not one had risen. Christ was the first fruits of the resurrection. No wonder the women, the first to hear about it, were affrighted and trembled with amazement.

While the disciples marvelled at the testimony of the men in shining garments, Jesus appeared in person to faithful Mary Magdalene, who remained at the sepulchre weeping. She thus became the first mortal eyewitness to the reality of Christ's resurrection. The risen Lord later appeared in person to the eleven Apostles and other of the disciples. On one occasion He appeared to above five hundred brethren at once.

When the eleven Apostles were affrighted, supposing that they had seen a spirit, He

". . . saith unto them, Peace be unto you. . . . Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. . . . And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." (Luke 24: 36-43)

Some of the disciples "held him by the feet." (Matt. 28: 9) Thus, by hearing the oral testimony of angels and of Jesus Himself, by the witness of their own eyes and by the touch of their own hands, were they made to realize the meaning of the simple declaration, "He is not here: for he is risen, as he said." (Matt. 28: 6)

Glorious beyond description as it was, the significance of the resurrection of Jesus does not lie wholly in His own resurgence. He did not conquer death for Himself alone, but for all mankind. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15: 21-22) Even before he details the burial and resurrection of Jesus, Matthew reports that "the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27: 52-53)

The sentence of mortal death having been passed upon men because Father Adam broke the law, an act which they did not commit and over which they had no control, justice demanded

that they be liberated from the grave and that their spirits and bodies be reunited.

To accomplish this required expiation, without which our bodies would have crumbled to "mother earth, to rise no more," and

". . . our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

"And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself. . . .

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster. . . .

"And because of the way of deliverance . . . hell must deliver up its captive spirits," and "the paradise of God must deliver up the spirits of the righteous."

"And the grave must deliver up its captive bodies, and the bodies and spirits of men will be restored one to the other."

"And all men become incorruptible, and immortal, and they are living souls."

"And it is by the power of the resurrection of the Holy One of Israel." (II Nephi 9: 7-13)

Jesus alone could make the required infinite atonement because, being the only sinless person who has lived upon the earth, He had a sinless life to offer, and because He, being the Son of God, had power over life and death. No one could have taken His life had He not been willing to give it. "No man taketh it from me," He said, "but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:18) It was, therefore, through acts of infinite love and mercy that He vicariously paid the debt of the broken law and satisfied the demands of justice.

Elder Romney

■

We are still further indebted to Jesus, for by His atonement He not only satisfied the demands of the law of justice, but He imposed thereon the law of mercy, by which men may be redeemed from spiritual death. For while they are not responsible for mortal death, they are responsible for spiritual death, which shuts them out from the presence of God.

All men who dwell in the earth are subject to the influences of righteousness, and also to the influences of wickedness. They are endowed, too, with the divine gift of moral agency, in the exercise of which no person who has lived upon the earth to the age of accountability, save Jesus, has been able in all things to avoid yielding to the influence of evil. All have sinned. Each person is therefore unclean to the extent to which he has sinned, and because of that uncleanliness is banished from the presence of the Lord so long as the effect of his own wrongdoing is upon him. For no unclean thing can enter into God's presence.

"Behold I say unto you, the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God." (I Nephi 15: 34)

Since we suffer this spiritual death as a result of our own transgressions,

—continued on page 125

THE SABBATH DAY

By S. Norman Lee

ONE of the important principles of the Gospel of Christ is the one which requires that we keep the Sabbath Day holy. Its immediate effects may not be so apparent, but the final results are vital indeed. It has been stressed in the laws of God from the time of the creation down to the present day, each succeeding dispensation receiving specific instructions to cherish this day and keep it sacred.

In the judgments of Moses, a breach of the law of the Sabbath was punishable by death. Read the following from Numbers, 15th Chapter, 32nd to 36th verses:

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, beaeuse it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

The law as administered by Moses in the wilderness would be harsh under different circumstances, but the people had been in bondage to the Egyptians; they and their fathers for 400 years. They had no doubt been kept in ignorance and treated like beasts of burden until they were reduced to a level where refinement had practically disappeared. It required a firm and capable administrator of the statutes to bring them up to a condition where the higher law could appeal to them. In a higher civilisation, the law of the Sabbath would have its place, but its appeal would be to the spiritual rather than the temporal senses.

ABOUT THE AUTHOR

S. Norman Lee is a former British Missionary, having served as an Associate-Editor of the "Millennial Star." Brother Lee has also served as Stake President of the Box Elder Stake, where he is now serving as a patriarch.

To keep the Sabbath Day holy is one of the Ten Commandments which the world even today accepts as a measure of righteousness.

"Six days shalt thou labour and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." (Ex. 20: 8-11)

There must have been great significance in this action, since God made such a point of it. The particular reasons are not set out, but surely it is important when we consider that it was given prominence as the final act in the creation.

It is true that the Lord has not at any time gone into great detail to make clear why the observance of one day in seven as a day of rest is so important, but the wisdom of it from a physical standpoint is not lacking in the knowledge of the day.

Numerous demonstrations have been conducted which prove quite thorough-

—continued on page 127

The Resurrection

AN ESTABLISHED REALITY

"If a man die, shall he live again?"
(Job 14: 14)

By Alma Sonne

European Mission President and Assistant to the Council of the Twelve

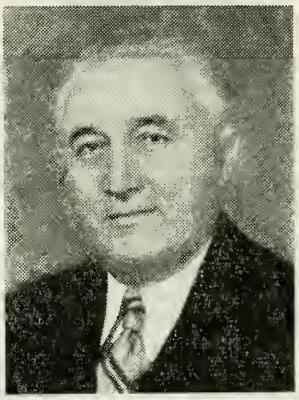
THIS question has presented itself to thinking men and women down through the centuries. Most people answer it affirmatively, for they refuse to acknowledge annihilation. There is a natural longing in the human heart for immortality. It is man's fondest hope. It sustains him in the shadows and clothes him with conviction. That conviction gives purpose, significance and responsibility to life.

If life ends in death, the New Testament is fiction, not history, and the story of Jesus is a myth; Apostle Paul fabricated his letters and his powerful testimony is false. Then, too, the magnificent and sublime story of Jesus told by Matthew, Mark, Luke and John is untrue, and the valiant, lion-hearted Peter lived a life of deception every day of his ministry.

On the same grounds the Prophet Joseph Smith was mistaken—a wilful deceiver, utterly irresponsible, and a wicked pretender; likewise his associates, Sidney Rigdon, Oliver Cowdery, David Whitmer, and Martin Harris. If all these men were insincere, the blood of the prophets was spilt in vain, the persecutions of the Saints were for naught and the Church of Jesus Christ of Latter-day Saints and all Christian churches are founded on a mistaken idea.

But they are not fooled nor deceived, neither did they deceive nor hoodwink their fellowmen. There is no way to account for their zeal and enthusiasm except by their knowledge of Christ's resurrection.

Peter at one juncture may have been bewildered and confused, for he resorted to his fishing nets. It was his one refuge in disappointment. But



President Sonne

Jesus came to his rescue with the admonition, "Feed my sheep." (John 21: 16) Under the inspiration and guidance of the Holy Ghost he carried forward that injunction. He and the others with him had been re-assured and transformed. Their devotion to that sacred trust never flagged. They went forth as conquerors facing ridicule, persecution and death. They were possessed of a powerful truth about which they had no misgivings. They had seen the risen Redeemer. They refuted the charge that the body of the crucified Saviour had been stolen and the modern claim of sceptics that life is a blind alley which leads to oblivion in death.

Why did Peter suffer persecution and death? Because he had walked and talked with the resurrected Lord.

Why did Paul suffer imprisonment and execution? Because he had seen a vision of the crucified Saviour on the

—continued on page 128

A LITTLE CHILD SHALL LEAD THEM

An Easter Story By Stella S. Wood

THE large imposing stone house stood some distance back from the street, surrounded with lawn and various shaped beds of flowers and shrubs, which the chill autumn winds and cool nights had tinged with many colours. The earlier summer flowers showed bare stems and withered petals, while the bright autumn blooms were bravely trying to make amends for the scattered leaves as they were blown about by gusts of wind.

Across the street in a modest flat lived Coleen, a girl of ten years. Her frail body and pinched cheeks showed signs of cares beyond her tender years. She lived with her kind father, who loved her very dearly, and gentle mother, who was very poor in health. Their years together were very happy until misfortune came and her father was unable to work much. Then her mother became ill and Coleen assumed the responsibility of caring for mother and cheering and comforting father. Her days were spent in cheerful service while she sought faithfully to keep alive the spark of former faith and courage and to re-awaken an abiding trust in God.

From her window in the little flat, Coleen looked out across the way. Each day she chose this favourite place to view the beautiful lady who played in the sunshine of autumn, with her tiny golden-haired daughter, chasing leaves as butterflies, when little puffs of wind gathered them up and tossed them about. The laughing child and lovely lady became a part of Collen's life—a symbol of ethereal dreams.

The day came when she missed the laughing, happy pair. Several days went by and no rollicking sunshine met her gaze from the little window. Then one day she saw people going and coming and a large shiny black car drove up in front of the big house. Tears fell from her eyes and ran down the window pane as her cheek was pressed against it. She watched them carry a little white casket away and she saw the gorgeous flowers and saddened people with bowed heads. Then they were gone and out of sight; still Coleen sat at the window.

As the days passed, she noticed the window shades of the house across the street were all drawn and very few people stopped in. Never had she caught sight of the lovely lady since they day the little casket was carried away. In her heart Coleen longed to go across and talk to the lady of the big house; to take a gift, a flower, but her flowers were all gone now and she had no money with which to buy any more. In her childish heart she hoped in some way she could bring comfort to those across the way.

One day she felt that she could wait no longer. Suddenly, she jumped up and ran across the wet, slippery street. Going up the stone steps she haltingly made her way to the massive front door and rang the bell. The door opened and there stood the beautiful lady, only now she looked sad and did not smile. "What is it you want, child. Do you not know it is hard enough for me, thinking of my own little Lova, without your coming to remind me or her? Oh, why should God be so unjust? Begone, begone!"

"Please, beautiful lady, I only mean to be kind, here is a little book. It is my very own, so it matters not if I give it to you. It was given me by my Sunday School teacher. Before Mother became ill, we all went to Sunday School."

The sad lady took the opened book and choking with sobs thanked Coleen and closed the door. Back in her room she glanced at the well-worn pages of the New Testament. It had been open at the beautiful story of the Resurrection of Jesus. She read it carefully. Then, turning the pages slowly, her eyes caught the well-marked passage, "Come unto me ye who labour and are heavy laden and I will give you rest."

Autumn with its magic colours passed, as also did the winter with its white blanket of snow. Many times Coleen looked out across the way, but still the shades were drawn in the big house.

Spring buds began to swell and unfold, the tiny blades of grass pushing upward into the freshness of dew and sun. Nature seemed to be stretching for more room and teeming and vibrating with new life. Easter was at hand.

In the little flat, all was not well. The miracle of a new life had been wrought, but the spirit of the fragile mother had taken flight; had gone to enjoy the rest for those who had "laboured and were heavy laden."

In the big home across the way, the beautiful lady raised the window shades to let the sunshine in. Today was Easter! She had read many times from the worn book Coleen had given

her, of the wonderful Resurrection of Christ.

Faith had gradually grown in her heart and she and her husband had renewed hope and courage. She stood looking at the magic of the Easter Lily on her table. Its petals were beginning to unfold. A soft step behind her and she turned around, "Please, beautiful lady," sobbed Coleen as she held the tiny new life in her arms, "Mother has gone to take care of Lova. Will you please care for my baby brother?" Hungerly and tenderly the beautiful lady gathered them both in her arms, "Look, my dear, at this lovely Easter Lily. Two blooms are just opening. Shall we call them Lova and your Mother? They are both smiling at us, so I am sure they must be very happy."

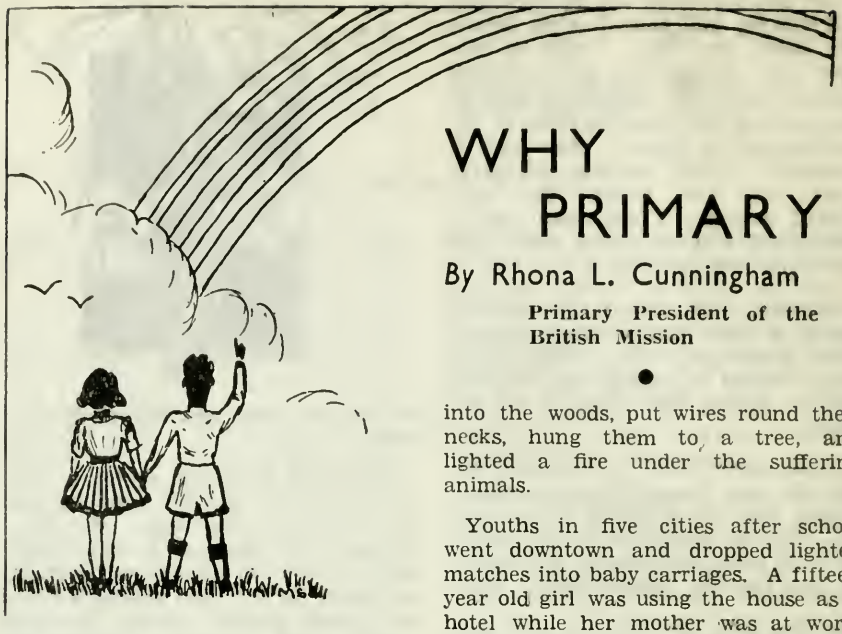
EASTER MORNING

Light of the morning is gilding the sky,
Shades of the night-time are now passing by;
Earth is awak'ning from darkness and gloom,
Jesus has triumphed o'er sin and the tomb.

Death is no longer the master and king,
Jesus is risen, His power we sing;
Lives He for aye at the right hand of God;
Crown Him, O crown Him, your Saviour and Lord.

Beautiful morning, so filled with God's light,
Sunbeams are gleaming resplendent and bright;
Heaven and glory are seen through the grave,
Since He has risen, and liveth to save.

(C. D. Martin)



WHY PRIMARY?

By Rhona L. Cunningham

Primary President of the British Mission

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WHEN Aurelin Rogers organized the first Primary in 1878, it was for the main purpose of taking little boys and girls off the streets where they were picking up things undesirable for children to know. Were those times anymore hazardous to young children then than they are now? I think the situation has become worse out of all consideration, or should I say, in consideration with the conditions of the world today.

A short time ago I was reading a recent report of juvenile delinquincy in New England. In the later part of 1930 when the police spoke of "Juvenile Delinquincy," they were referring to youths from sixteen to eighteen years. Today, they mean children from seven to fifteen years. This article noted some of the crimes these children are committing, such as wrecking churches, sex crimes, drunkenness, and even murder.

A thing that troubles the police is the sadistic streak in many of these children. Psychologists tell us that all children love animals. Yet a group, all under fifteen, stole dogs, took them into the woods, put wires round their necks, hung them to a tree, and lighted a fire under the suffering animals.

Youths in five cities after school went downtown and dropped lighted matches into baby carriages. A fifteen year old girl was using the house as a hotel while her mother was at work, the inmates being high school boys and girls. And what do you think of this? A child of seven with his two pals had stolen government documents which they destroyed, and also committed twenty robberies. He stuck his tongue out at the police officer and said, "You can't do anything with me! I'm under seven."

That all took place in New England. But wasn't it here in our own land just recently that ten boys from an approved school, all under sixteen years, murdered one of their masters? What is the reason for all this violence among the children? Is it the example of the screen? Is it lack of discipline? Whatever the cause may be, let us not shut our eyes to the fact that this tendency for evil is around us and with us, and that we must do all in our power to protect OUR children.

I have a seven-year-old daughter. It is horrifying to think that children of such tender years, who such a short while ago came straight from the bosom of our Heavenly Father, have had such evil and corruption already planted in their young souls.

Today, more than ever before in history, our children need care and nurturing, and guiding in their early years. Let's lay a good foundation; let's make use of the impressionable years. How do the Saints build their Temples? Don't they first scan every detail of the plan before they begin to build? Those deep foundations that are going to hold the walls of that magnificent edifice are prepared and strengthened, so that the building above is firm and sure.

Let the Primary teachers remember, too, what a magnificent task they have in building the lives of little children. We know the Church has an answer to everything, and the plan of Primary work is to take care of the spiritual and social growth of the child and prepare them for the Priesthood and good citizenship.

Mothers, don't think that because you are too far from the chapel or can't go out, that the Church programme passes you by. Take the Primary programme into your homes, and be the teacher to your own children. They are, firstly, our own responsibilities, and secondly, the Church's. What did Christ say, if we offend one of these little ones? "It had been better for them, had a millstone been hanged around their necks . . ."

Start your Poems and Stories NOW!

For the PIONEER CENTENNIAL

POEM AND STORY CONTEST

THERE are only two months left in which to complete your poems and stories for the **Millennial Star's** Centennial short story and poem contest. All readers of this publication are invited to participate. A copy of "To Whom It May Concern," by the late Marvin O. Ashton, completed shortly before his death, will be awarded to the person submitting the best short story and to the person submitting the best poem. These, along with the runner-ups, will appear in the July Centennial issue of the **Millennial Star.**

Inasmuch as this is the Pioneer Centennial year, the themes of the story and poem must be based on the Pioneers. The short story must not exceed 3,000 words. Poems can be of any length. All stories and poems will become the property of the **Millennial Star** and may be printed at the discretion of the editors. Judges for the contest are President and Sister Alma Sonne of the European Mission.

Names of entrants should appear on a separate paper rather than on the same paper as the story or poem. All entries should be mailed to "Contest Editor, **Millennial Star,** 149 Nightingale Lane, Balham, London, S.W.12," and must be postmarked on or before May 31st, 1947. Spelling and punctuation will not be considered in determining the winners.

So, get out your pencils and papers today and start to work. Best of luck to all of you

THE illustrations appearing on the Church in Europe and Editorial pages were drawn by Elder David William Meyer, who is now labouring in Northampton in the Birmingham District.

MORMON BATTALION CENTENNIAL CELEBRATED

AT the end of January this year, 300 people gathered themselves together in the United States of America in a place called San Diego, California. "Nothing remarkable about that," you say, "people are always gathering themselves together for one reason or another at ane place or another."

This gathering, however, was notable for this fact—it was to celebrate the 100th anniversary of the Mormon Battalion entering that same town, and as a consequence another notable chapter had been written in the history of a remarkable people.

On January 1st, 1847, these soldiers had entered the then Mexican town of San Diego after a 2,000 mile march across prairie, desert, mountain and river at the call of the Government of the United States.

Captain Allen, the man appointed by the American Government, arrived in Nauvoo on June 26th, 1846, requesting the enlistment of 500 men for the War with Mexico. This request was immediately complied with. Five hundred able-bodied men were taken from a hungry, hunted, driven people—men that were needed to hunt for food, plough, fight Indans, and drive teams and other jobs calling for energy and strength—500 men to fight for a country that had given them a stone when they had asked for a slice of their own bread.

In ten days Brigham Young and Heber C. Kimball had recruited the required number, together with 30 women who had volunteered to act as cooks and nurses.

They set off from Winter Quarters, and a month later, at Fort Leavenworth, each man received seven dollars in pay, part of which was sent back to Winter Quarters as tithing, and part to assist the missionaries who were going to England. Then on to Santa Fe, where the command changed to a Captain St. George Cook, who sent back to Winter Quarters and Pueblo, all the sick together with the women to nurse them. This left 350 men to continue to California. Shoes wore out; cattle, mules, and horses died of thirst in the desert; chilly nights and scorching days in almost tropical sunshine, all combined to make difficult the march of these boys to the coast of California.

On January 1st, 1847, they reached San Diego, the last remaining outpost of Mexico, which surrendered at the sight of their arrival. So, 100 years later the descendants of this noble band had gathered to celebrate one of the most heroic marches in the history of any people.

—GEORGE GOUNDRY.

NORWICH DISTRICT RECLAIMING LOST GROUND

(This is the fourth in a series of articles concerning the various districts of the British Mission. Brother Alfred F. Woodhouse, "Millennial Star" reporter for the Norwich District and a member of the Norwich District Presidency, writes the following report about the District.)

Lowestoft Branch Chapel

WITH the flood tide of disruption sweeping over the country during the war, Norwich District lost some ground that had been fertile and producing. The drawing of many young members, male and female, into the services of their Country and having three of its four branches in a prohibited area, left the District operating with but seven active members of the Priesthood, and brought about the closing of its branches at Great Yarmouth and Thurlton.

But the sun, having broken through the clouds, shines again over the District, and the Saints there are labouring with the "spade" or reorganization not only to reclaim the ground that was lost, but also with a hope of cultivating new soil.

Norwich Branch, the centre of the District, commenced its work of reorganization by bringing into offices the young members returning to the Branch. Twelve of these young people, called into the service of their Country, returned with a burning testimony of the Gospel. The M.I.A., which had been kept going by a joint presidency under Sister Elsie M. Willmott was the first to be tackled, and now is set up under its Young Men's and Young Women's presidencies. Relief Society and Sunday School underwent modifications, and with the help of the two lady missionaries labouring in this branch, a Primary organization was set up and now brings in many children from the homes of non-members.

In the process of reorganization, Elder Tom J. Watts was called to preside over the Branch. He is being strongly supported and all members look ahead to great things. Under his energetic leadership, many improvements and new enterprises are to be undertaken, among which is the formation of a new scout troop. With the help of four active missionaries labouring in the Branch, new friendships are being made, and branch members and missionaries together are carrying the Gospel message to those not having heard of it. Cottage meetings are one of the main features of interest and expansion.

Lowestoft Branch, active as ever, and composed of a fine body of Saints, races neck and neck with Norwich Branch for the leadership of the District. Under the able direction of its president, Elder Sidney W. Coleby, much good work is being done. Here again, young members have returned from the services with a greater testimony of the Gospel, and are being given every opportunity to express that testimony in activity.

The auxiliaries have been reorganized and are steadily being built up. The M.I.A., which had been suspended during the war years, has been opened,

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On Living the WORD OF WISDOM

By Elder George Marchant

Elder Marchant is a missionary from Salt Lake City, Utah. He is now labouring in Barnsley, Sheffield District.

IN a Church which takes the stand that rational thought should be used to prove all or any belief or claim, we cannot exclude any part of the doctrines laid down by any leader from Joseph Smith to the present Prophet, Seer, and Revelator, George Albert Smith. If this Church was and is founded on the claim of "Latter-day Revelation," we cannot exclude the fact that our present leaders receive revelation from divine source as much as our Prophet Joseph Smith did. That is to say, they are entitled to receive revelation according to the need of the Church.

Paul, an apostle of the Lord, Jesus Christ, whose miraculous conversion concluded in making him a fearless servant to our Lord and Saviour, said once, "Prove all things; hold fast that which is good."

To a Latter-day Saint, Joseph Smith was one of the greatest men in the history of the world. His teachings are readily accepted by each of us who are trying to live the commandments of the Lord.

In the Eighty-Ninth Section of the Doctrine and Covenants we have the Word of Wisdom. It is very broad in its scope. It includes the uses of foods for animals and men. The Word of Wisdom was and still is in advance of modern day science. We know that the practice of abstaining from coffee, tea, tobacco, and liquor does not necessarily mean that we meet the requirements of the Word of Wisdom.

Let me illustrate a story to show you my point more clearly. There was once a young, eager fellow called on a mission. During his interview with an apostle he was asked the question, "Do you keep the Word of Wisdom?" Naturally and most sincerely the young man answered "Yes." To his surprise the interviewer told him that he didn't. Feeling insulted and wanting to find out what was meant, he asked for an explanation.

With just a few simple questions like, "Do you sleep a regular eight hours each night, going to bed early and rising early in the morning?" and "Do you stay in dim places and read or do you overeat?" the boy came to realize that he had not been living the Word of Wisdom. It was not because he didn't desire to, but merely because he believed that the Eighty-Ninth Section of the Doctrine and Covenants consisted only of abstaining from coffee, tea, liquor, and tobacco.

Can we say we are like this boy? If we can, let us conform with all our beliefs and prove that we are a people who have clean hearts, minds and BODIES, because these do not come one without the other. We will be able to understand what the Saviour meant when He said, "By their fruits ye shall know them." Let us take tab on ourselves and find out if our bodies are receiving the right kind and amount of nourishment.

A slogan that is in my mind continuously is, "I will respect my body by keeping it clean and undefiled because it is the Temple of my Spirit." Let us all make our goal that of a clean place to dwell, and thus the promise will be ours of having "health in their navel and marrow to their bones and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary and shall walk and not faint."

TAKE THE MAY 24th TRAIN TO BRADFORD AND MEET THE SAINTS AT THE PIONEER CENTENNIAL CONFERENCE

SAINTS throughout the British Mission are now busily engaged in making preparations for the Pioneer Centennial Conference to be held at Bradford over Whitsuntide. Savings committees are being organised; coaches are being booked; and plans are being formulated and carried out. Mission President Selvoy J. Boyer has hopes for a most successful conference long to be remembered in the hearts of the British Saints.

The Drummond Road Schools have been chosen as the site for the conference. Conference sessions will be conducted at the schools at 10.0 a.m., 2.0 p.m., and 6.0 p.m. Many fine musical numbers will be presented throughout the conference. A Pioneer pageant, written by Sister Stella Wood, and to be enacted by members of the Sheffield Branch, will be presented during the afternoon session.

Brother Frank Hatton-Ward and Sister Winifred Bailey, presidents of the Y.M.M.I.A. and Y.W.M.I.A., respectively, have made arrangements for the Mission-wide Gold and Green Ball to be held Saturday night, May 24th. During intermission, a floor show is to be presented by the Birmingham District, after which will be held coronation ceremonies for the queen.

An Elders' softball game will be held on Saturday afternoon between the Elders labouring in Northern Great Britain and Elders labouring in Southern Great Britain. The Northern team is captained by Elder George Marchant, who is labouring in Barnsley, Yorks, and the Southern team is captained by Elder Clarence Lowell Olson, who is labouring in Brighton, Sussex.

On Monday afternoon, May 26th, track and field events are scheduled. These events are limited to English Saints. They will include the following events: 100 yard dash, high jump, long jump, mile relay, medley relay, a battle royal, and events for juniors and children. Following a farewell tea prepared by the M.I.A., a variety concert, under the direction of Elder George Pitts will be presented.

Immediately after the ball game on Saturday, May 24th, a Mission-wide table tennis tournament, open to everyone will be held. The final games will be played on the dance floor during intermission of the Gold and Green Ball.

Elders Albert Eccles and Ralph Jack are responsible for locating accommodation. They are doing a splendid job and will have accommodations for all those who desire them. The charge will be 7s. 6d. per night for bed and breakfast. Other meals will be served at the Drummond Road Schools at 1s. 3d. per meal. Arrangements for accommodations can be made through branch presidents.

So, make your plans now and prepare to be at Bradford over Whitsuntide to celebrate the Pioneers' Centennial. A spiritual feast and good, wholesome recreation will be in store for all.

★ "Millennial Star" Quiz ★

GET out your pencils and papers, you students of Church History and Scripture, and see just what score you can make. The answers are on page 124, but don't look until you've tried all the questions. 17 or more correct answers would classify you as excellent; 14 to 16 is very good; 11 to 13 is average; 8 to 10 is just fair; and anything below 8, well, it just isn't very good.

1. Modern revelation tells us that the name of the Brother of Jared, told of in the Book of Ether, is (a) Aminadab; (b) Mahonri Moriancumr; (c) Seezoram; (d) Amnigaddah.

2. The father of John the Baptist was named (a) Patrobas; (b) Zacharias; (c) Jotham; (d) Mephibosheth.

3. The Church of Jesus Christ of Latter-day Saints was organised in the town of (a) Fayette; (b) Nauvoo; (c) Peterborough; (d) Palmyra.

4. The last word in the Old Testament is (a) Amen; (b) him; (c) curse; (d) money.

5. What book of the Old Testament will this passage be found in —"Six days thou shalt labour and do all thy work" ? (a) Exodus; (b) Deuteronomy; (c) Leviticus; (d) Numbers.

6. The last recorded survivor of the Jaredite people was (a) Shiz; (b) Coriantumr; (c) Coriantum; (d) Coriantor.

7. Which one of these men were not one of the eight witnesses? (a) Jacob Whitmer; (b) Hiram Page; (c) Samuel H. Smith; (d) Martin Harris.

8. The first Sunday School of the Church was held in the home of (a) George Q. Cannon; (b) Joseph F. Peters; (c) Julius F. Wells; (d) Richard Ballantyne.

9. The "Expositor" was a newspaper published by enemies of the Church during the periods of early persecution in the city of (a) Carthage; (b) Quincy; (c) Nauvoo; (d) Kirtland.

10. What prophet in Book of Mormon history was burned at the stake? (a) Abinadi; (b) Alma; (c) Nehor; (d) Gidgiddonah.

11. The historian that wrote the Acts of the Apostles is generally recognised by Biblical students to have been a (a) tax collector; (b) centurion; (c) physician; (d) fisherman.

12. The photograph at the right is of the only monument in the world erected to a bird. That bird is the (a) eagle; (b) dove; (c) pigeon; (d) seagull.

13. Most Latter-day Saints will recognise the illustration at the left as (a) Palmyra Temple; (b) Nauvoo Temple; (c) Vauxhall at Preston; (d) Kirtland Temple.

14. The first editor of the **Millennial Star** was a man by the name of (a) Parley P. Pratt; (b) Hyrum Smith; (c) Charles W. Penrose; (d) Brigham Young.

15. (a) Parley P. Pratt; (b) John Taylor; (c) Orson Hyde; (d) Heber C. Kimball; was called by revelation to carry the Gospel to the Jews and to dedicate the Holy Land for their return.

16. The name "Esau" signifies (a) inglorious; (b) he laugheth; (c) supplanter; (d) hairy.

17. Wicked King Noah was the son of (a) Mosiah; (b) Zeniff; (c) Gideon; (d) Lamoni.

18. The first sermon in the British Isles concerning the Restored Gospel was preached by Heber C. Kimball at a chapel in (a) Gravesend; (b) Wallesey; (c) Bristol; (d) Preston.

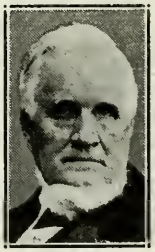
19. Who was the only Apostle of the Church ordained in the British Isles? (a) Willard Richards; (b) George A. Smith; (c) Heber C. Kimball; (d) Wilford Woodruff.

20. The number of books in the Old Testament totals (a) 66; (b) 27; (c) 39; (d) 47.

21. The words to the hymn "Come, Come, Ye Saints," were written by a former Englishman by the name of (a) W. W. Phelps; (b) Thomas Bullock; (c) Howard Egan; (d) William Clayton.

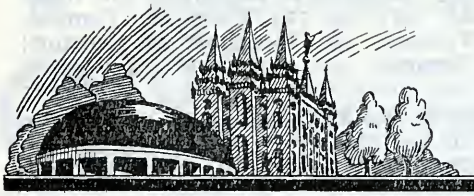
22. One of the following members is not mentioned in the Bible. (a) Lemuel; (b) Shobab; (c) Zaob; (d) Toi.

23. Which of the following was the third President of the Church of Jesus Christ of Latter-day Saints? (a) Wilford Woodruff; (b) Lorenzo Snow; (c) Heber C. Kimball; (d) John Taylor.



24. One of the following is not one of the sons of Noah (a) Japheth; (b) Ham; (c) Seth; (d) Shem.

25. The photograph on the right is a past President of the Church of Jesus Christ of Latter-day Saints by the name of (a) John Taylor; (b) Wilford Woodruff; (c) Joseph F. Smith; (d) Lorenzo Snow.



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ON BRANCH TEACHING

THERE are many of us who are guilty of neglecting one of the primary opportunities and responsibilities of our callings in the Priesthood. This neglect is often caused more by ignorance of what those responsibilities are than by indifference to them. However, a brief perusal of the word of the Lord as found in the Doctrine and Covenants will reveal that teaching and encouraging one another is a duty common to all of us, in every office of the Priesthood.

"The priest's duty is to preach, teach, expound, exhort, . . . and visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. The teacher's duty is to watch over the church always, and be with and strengthen them; and see that there is no iniquity in the church, neither hardness with each other, neither backbiting, nor evil speaking . . . and he is to be assisted always, in all his duties in the church, by the deacons, if occasion requires." (D. and C. 20)

We further understand that when a man is advanced in the Priesthood he does not lose the responsibilities of the past in any respect. Rather, he has new responsibilities added to those he already carries. Therefore, the Elders should always be at the side of those who hold lesser offices in the Priesthood, helping them, and showing the way. Through Branch Teaching we have a marvellous plan for us to systematically discharge our duties in this respect.

As the name implies, Branch Teaching has as its basic function that of helping the members of the Church to go further into the depths of truth as we have been privileged to hear them.

Our Church encourages every man and woman to investigate his own and other religions critically, and to choose for himself. This stems from the fundamental principle of free agency — the freedom of choice. But unless this investigation is accompanied by a certain amount of experienced leadership, it is apt to lead to some false conclusions. There is no more pitiful figure anywhere than that of one who has taken an active part in the work of the Church, but who, as a result of misdirected study, has had the germ of doubt planted in his mind. There are many such people in the Church today—people whom the Lord still loves and is interested in, but who, for the want of a strong light to guide them, cannot find "the way, the truth, and the life."

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Every Priesthood class, and every auxiliary organization should be equipped to provide such guidance, but, unfortunately, those who need the instruction of these groups most are very apt to be those who do not attend. This puts the responsibility of furnishing this experienced leadership squarely on the shoulders of every man and boy who holds the Priesthood of God.

Lest there be a tendency to regard such people as these as unworthy of our attention, let us remember the words of the Saviour when He said, "I am not come to call the righteous, but sinners to repentance.. (Mt. 9: 13) Any member of the Church, regardless of how long he has been inactive, is entitled to the blessing that a sincere visit from the Branch Teachers can bring.

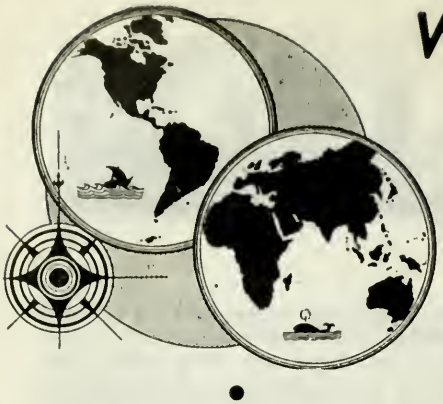
We know that there are many souls who have strayed from the path of activity in the Lord's work for reasons long since forgotten. Some feelings have been hurt by a careless act or a thoughtless word. And now, long after the first pain of the injury is past, they are still suffering from indirect effects of it through their pride making it difficult for them to return to their rightful places. We have the opportunity to exercise great tact and patience in helping people to realise their true position in the Gospel while continuing our regular work and aassociation with those who have remained true.

That the personal gains to come from conscientiously preparing yourself to present a message to your fellows concerning the Lord's work would be great is self-evident. It would be impossible to visit several members of the Church in their homes every month for the express purpose of teaching them the Gospel and of sharing their experiences with them without being improved by it.

However, the greatest blessing of all, and the greatest reason for doing Branch Teaching is in the fact that it is a task performed purely for the sake of the progress of the Lord's work. If this attitude can be developed, and it becomes a labour of love, you will look forward to each visit with eagerness, as they will look forward to again having you. There is no feeling more sublime than that which comes when you are doing the Lord's work through trying to help your fellow men.

"And now, if your joy will be great with one soul that you have brought (back) unto me into the kingdom of my Father, how great will be your joy if you shall bring many souls (back) unto me !"

—Guy L. Merkley.



World Church News

NEW HAWAIIAN MISSION PRESIDENT.—The First Presidency has announced that Elder E. Wesley Smith of Salt Lake City, Utah, has been appointed president of the Hawaiian Mission. President Smith will leave for Hawaii during May of this year to fulfil his third mission in that country. President Smith is to succeed President Castle H. Murphy.

DANISH MISSIONARY RECEIVES LARGE SUM. — Elder Charles Davidson of Fort Bridger, Wyoming, a missionary to the Danish Mission, was recently informed of the sale of an invention he perfected to International Business Machine Company for £1,250,000, while enroute to Denmark. Elder Davidson states that his invention is a DQM capable of projecting one of 100,000 tiny films on a screen by merely typing the description on a keyboard. Payments will be made to Elder Davidson at the rate of £62,500 a year for twenty years.

MISSIONARY ACTIVITY INCREASES. — It has been announced that the number of missionaries in the various Missions during the year 1947 will be a high mark in the Church for some time. Missionaries are now being called very rapidly and there will be very few releases during the year, inasmuch as most of the missionaries have just recently been released from the Armed Forces and have some time to go before the completion of their missions. If the present rate of missionaries called continues, there will be five thousand full-time missionaries in the field at some time during this year.

ELDER BENSON RECEIVES TWO SCOUT APPOINTMENTS.—Elder Ezra Taft Benson of the Council of the Twelve has recently accepted appointments on two important national committees for the Boy Scouts of America. Elder Benson has received appointments to the relationships committee of the National Council and also as a member of the committee on rural service.

ELDER COWLEY FIRST PACIFIC MISSION PRESIDENT. — Elder Matthew Cowley of the Council of the Twelve has recently been set apart by the First Presidency to direct the seven Missions of the Church in the Pacific. Elder Cowley is the first General Authority of the Church to hold the position of president of the Pacific Missions. Elder Cowley is now touring the two Missions located in the Hawaiian Islands—the Central Pacific Mission and the Hawaiian Mission. He will return to Salt Lake for the April General Conference.

ANNUAL GENERAL CONFERENCE TO BE HELD APRIL 4th, 5th, 6th.— The 117th Annual General Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Salt Lake City Tabernacle on Friday, Saturday, and Sunday, April 4th, 5th, and 6th. The conference will be directed by President George Albert Smith, assisted by his counsellors, President J. Reuben Clark, Jr., and President David O McKay. All the General Authorities of the Church will be in attendance, with the exception of Elder Alma Sonne, who is now presiding as president of the European Mission.

The Church in Europe

EUROPEAN MISSION SECRETARY RELEASED. — Elder Frederick W. Babbel, secretary of the European Mission since January 29th, 1946, at which time he and Elder Ezra Taft Benson of the Council of the Twelve left Salt Lake City for London, departed for his home March 24th, via Pan-American clipper, with the good wishes of hosts of friends he has made throughout Britain and Europe through his cheerful, unswerving devotion to the Church.

Not a little of the success which attended the efforts of Elder Benson when he was president of the European Mission was due to Elder Babbel's assistance. Called to act as President Benson's secretary while still in a U.S. Army uniform, Elder Babbel's activities have been directed by the one rule basic in his philosophy — serve the Church, for it is the Kingdom of God on earth.

He gained a superior knowledge of Germany, its language, people, geography, and customs when a missionary in the German-Austrian Mission from 1936-1939. With this knowledge of Germany he was able to make one of his greatest contributions to President Benson in the work of re-establishing the European Mission and getting relief supplies to thousands of destitute Saints in occupied areas.

He assisted President Benson in reopening missions in France, Switzerland, Holland, Czechoslovakia, Denmark, Norway, and Sweden. He was forced to master travel procedures amid chaotic conditions in many places. President Benson travelled over 60,000 miles in 10 months by plane, train, automobile, ship, jeep, truck and bus. Most of the time Elder Babbel was at his side — often typing a report to the First Presidency, or an article for the "Church News" while on the move. He said perhaps the worst trip he made was into Poland. Since President Benson's departure December 10th, 1946, Elder Babbel has been to Germany twice, Austria, Switzerland, France, and Belgium.

A native of Idaho, Elder Babbel has also lived in San Francisco, Salt Lake City, and Portland, Oregon. His occupations have been as varied as the locations of his residence. No matter what his occupation or place of residence, Elder Babbel's primary desire has been and is to serve the Church.

British Saints, whom he met in conferences in Rochdale, Birmingham, London and other places between trips to the continent, wish him well as he settles down again with his wife and daughter in America.

Elder Babbel has been succeeded as secretary of the European Mission by Elder Wallace G. Bennett, formerly of the British Mission.

EUROPEAN MISSIONS PLAN CENTENNIAL CELEBRATIONS. — Missions throughout Europe are making plans for Mission-Wide Conferences celebrating the Pioneer Centennial. Whitsuntide celebrations are being held in Britain, Holland, and Norway. Sweden's conference is in June, while Denmark's comes in July.

MISSION PRESIDENTS' CONFERENCE. — A conference of European Mission presidents will be held in Malmo, Sweden, from July 16th to 19th, inclusive, according to President Alma Sonne of the European Mission.

BRITISH MISSION

ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles aboard the "Queen Elizabeth" February 26th, 1947:

JUNIOR E. CALL a Seventy of the Ogden 28th Ward, Ogden, Utah, has been active in Sunday School work. Elder Call has been assigned to the Newcastle District.

JAMES BLYTHE MOYES has been assigned to labour in the Sheffield District. He is an Elder of the Fourth Ward in Salt Lake City, and he has been very active in Sunday School and Priesthood work in his Ward. He has also served as president of the Y.M. M.I.A.

GEORGE TADJE SONNTAG is an Elder of the Duncan Ward in Salt Lake City. He has worked in the Y.M.M.I.A. directing Sunday evening firesides. He has been assigned to the Liverpool District.

LLOYD L. CULLIMORE, Jr., is an Elder of the Manavu Ward in Provo, Utah. Elder Cullimore was assigned to labour in the Bristol District.

VERL J. IVERSON has been assigned to labour in the Liverpool District. He is from Tremonton Second Ward in Tremonton, Utah. He has been active in Priesthood work in his Ward.

NEWELL EDWIN WARR of Beaver, Utah, has been assigned to the Nottingham District and is now labouring in Derby. Elder Warr is a Seventy of the Beaver West Ward.

CLARENCE WILLIAM KNOWLES, Jr., has been a Ward Teacher and Aaronic Priesthood Quorum president in the Ogden 28th Ward of which he is a Seventy. He also was assigned to the Nottingham District.

BURCHELL EDWARD HOPKIN of Garland, Wyoming, has been assigned to labour in the Hull District. Elder Hopkin is an Elder of the Powell Branch in Powell, Wyoming, and has been the Sunday School Superintendent in that branch.

MYRON WILLIAM McINTYRE has been active in Priesthood work and has taught Sunday School in the Roseville, California Ward, where he is an Elder. He has been assigned to the Newcastle District.

CLAY SMITH TANNER has been assigned to labour in the Sheffield District. He is an Elder in the Burlington Ward, Burlington, Wyoming.

The following missionaries arrived in the British Isles aboard the "Queen Elizabeth" on March 13th, 1947:

MARION ALLEN has been assigned to labour in the Liverpool District. Sister Allen is a member of the Raymond First Ward, Raymond, Alberta, Canada, and has held the position of Junior Girl Leader of the Taylor Stake. She has also taught Sunday School and served with the Y.W.M.I.A.

GEORGE Q. BENNETT and **ELVA A. BENNETT** of Hooper, Utah, have both been active in North Davis Stake, with Elder Bennett serving on the High Council and as Bishop of his Ward, and Sister Bennett working on the Stake Relief Society Board. They departed as missionaries from the West Point Ward, Clearfield, Utah. They have been assigned to the Sheffield District.

RAY LAWRENCE is an Elder of the 30th Ward, Salt Lake City, Utah. Elder Lawrence has been assigned to labour in the Bristol District.

EVERETT BLAIR MAXFIELD has been assigned to the Hull District. Elder Maxfield was stationed in England while he was in the service of his Country. He is an Elder in the Delta Second Ward, Delta, Utah.

CAROLINE L. TUCKER has been active in the North 18th Ward of Salt Lake City, holding the position of Ward M.I.A. Secretary and also was the Relief Society Secretary of the Ensign Stake. Sister Tucker will labour in the Birmingham District.

WESLEY RAY WILLIAMS of Laramie, Wyoming, has received Bristol District as his field of labour. Elder Williams is an Elder of the Laramie Ward.

APPOINTMENTS AND TRANSFERS

APPOINTMENTS

Elder George Wallace Bruerton was appointed President of the Manchester District on March 10th. At the time of his appointment Elder Bruerton was labouring in the Sheffield District.

Brother Tom J. Watts has been appointed branch president of the Norwich Branch, replacing Brother Alfred Woodhouse.

TRANSFERS

Sister Lowene Wood was transferred on March 11th from the Mission Office in London to the Liverpool District.

Elder Deane Howard Platt was transferred on March 12th from the Nottingham District to the Hull District.

Elder Robert K. Berntson was transferred on March 8th from the Scottish District to the Liverpool District.

Sister Ruth Gates was transferred from the Birmingham District to the Nottingham District on March 12th.

Sister Agnes Beecher was transferred from the Nottingham District to the Birmingham District on March 12th.

Sister Alice Mary Bruerton was transferred from the Sheffield District to the Manchester District on March 10th.

Elder William C. Stone was transferred from the Manchester District to the Welsh District on March 10th.

Elder Verl Joseph Iverson was transferred from the Liverpool District to the Scottish District on March 8th.

Elder Frank C. Davis was transferred from the Welsh District to the Manchester District on March 23rd.

Elder Charles A. Edwards was transferred from the Birmingham District to the Liverpool District on March 31st.

Sister Agnes Beecher was transferred from the Birmingham District to the Mission Office on March 31st.

DISTRICT CONFERENCES
Spring Series

MANCHESTER DISTRICT

The Manchester District Conference was held in the Rochdale Branch Chapel, Saturday and Sunday, March 1st and 2nd. On Saturday evenings, a social and dance was presented. On Sunday, three main sessions were held.

The first session was a Priesthood Meeting and Relief Society Meeting conducted by President Selvoy J. Boyer and Sister Gladys Boyer, respectively.

The afternoon session was conducted by District President William C. Stone. Speakers at this session were Elders Joseph Cross, Wallace G. Bennett and Horace E. Heyes, President Selvoy J. Boyer and President Alma Sonne.

The evening session was also conducted by the District President. Speakers were President William C. Stone, Elders Charles Edward Scott, Dale M. Chapman, Koln Gunn McKay and Lorry E. Rytting, Sister Gladys Boyer, Sister Leone Sonne, President Boyer and President Sonne. Musical numbers were rendered by Miss M. Wright and Sisters Nellie and Dorothy Hoyle.

NOTTINGHAM DISTRICT

The Nottingham District Conference was held on Sunday, March 9th, at the Co-operative Hall in Hucknall. In spite of cold weather, the conference was very well attended.

On the Saturday evening preceding the conference, the Nottingham District Gold and Green Ball was held in Nottingham. It was well attended and enjoyed by all present.

On Sunday there were three main sessions, as well as Priesthood and Relief Society meetings. Nottingham Saints were thrilled with the words of President Selvoy J. Boyer and President Alma Sonne, and their wives. Other speakers included President Wallace R. Reid, Elders Wallace G. Bennett, Guy L. Merkley, Deane H. Platt, Albert C. Hopkinson, Albert C. Walker, Newell E. Warr, William R. Callister, Clarence W. Knowles and Jerrol M. Boyer, Sisters Nora P. Reid, Mary Jean Walker, Edith Mullinger and Agnes Beecher. Musical numbers were rendered by members of the Nottingham District Sunday Schools, Leicester Choir, Nottingham District Male Choir, as well as solo numbers by Brother Alfred E. Higgins and Sister Jean Parker. A very fine spirit was prevalent throughout the conference.

LIVERPOOL DISTRICT

Special musical numbers highlighted the Liverpool District Conference held March 16th, 1947, at Holyoak Hall in Liverpool. The beautiful spirit was enjoyed by the 163 persons who attended to listen to President Alma Sonne of the European Mission and President Selvoy J. Boyer of the British Mission speak about the Welfare Programme and observance of the Fast Day.

The Liverpool Children's Chorus sang "Joseph Smith's First Prayer" in the opening session of the conference, which was held at 10.30 a.m. It was followed by the Priesthood and Auxiliary meetings at 1.30 p.m. The music for the 2.30 p.m. session was presented by the Burnley Branch Choir.

At the evening session the Wigan Branch Choir, Sister S. J. Cookman, and Elders Howard C. Marfarlane and George T. Sonntag rendered vocal numbers.

Outstanding in the morning session was a speech by a fourteen-year-old Teacher, Clifford Hartley, entitled "What the Priesthood Means to Me."

The Relief Society Sisters prepared and served refreshments to the visiting Mission officials.

SHEFFIELD DISTRICT

The Sheffield District Conference was held March 22nd and 23rd, 1947, at the Sheffield Branch Chapel. President and Sister Alma Sonne and President and Sister Selvoy J. Boyer were the visiting authorities to the conference.

A grand concert was held Saturday night at 6.0 p.m. One hundred and ten people attended the programme.

Auxiliary meetings were held at 10.0 a.m. on Sunday, with President Sonne presiding. Separate departments were given instructions by Brother George Bickerstaff, Sister Winifred Bailey, and Brother and Sister Bert Stokes.

The Priesthood and Relief Society meetings were held at 11.30 a.m., after which the Relief Society Sisters served refreshments to the visiting authorities and the missionaries.

The Sunday School Children's Chorus sang "Sunday Morning Comes With Gladness," and Brother Stokes made the Scout presentations in the 2.30 p.m. session. The Sheffield Scout Troop was under the direction of Douglas Walker. The Sheffield Branch Chorus, directed by Sister Olive Snow, concluded the afternoon session by singing "The Mountains Shout For Joy."

Musical numbers for the evening session were given by the Doncaster Chorus, under the direction of Brother Alvin Holton, and a piano solo by Shirley Snow. There were 135 people in attendance.

A missionary meeting followed the evening session at 7.0 p.m., at which the missionaries were given further instructions in their labours.

Officers of the Barnsley Branch, which is being re-opened, were set apart: Brother F. K. Birkhead as president; Brother F. L. Mills as first Counsellor; Brother John Green, second counsellor; and Brother Richard Birkhead, branch clerk.

DISTRICT ACTIVITES

BIRMINGHAM DISTRICT

Reported by E. John S. Jones

A new Birmingham Branch Y.W. M.I.A. presidency was appointed as follows: Gwendolene C. Maguire, president; Mary Josephs, first counsellor; Megan Forward, second counsellor. Sisters Brenda Heath, Olive Millward and Eugenie St. John Yates, the former Y.W.M.I.A. presidency, were released with a hearty vote of thanks.

The Birmingham Branch presidency, President Wm. St. John Yates and Elders Wm. L. Buchanan and Richard C. Thomas, with District President Charles L. Norton and their respective wives, joined in a turkey banquet at the branch chapel. Other guests were Elder Connel M. Whitehead, missionary; and Branch Clerk Elder E. John S. Jones, with Sister Eugenie St. John Yates. Guests had provided a fine selection of delicacies, and after-dinner jokes were told by the men around the fireside. It is hoped that this example of co-operation will be followed by others.

BRADFORD DISTRICT

Reported by George Pitts

On Sunday, March 16th, in the Bradford Branch Chapel, under the capable leadership of Elder George Camm, a special genealogical service was held, the theme being "Baptism for the Dead." Principle speakers were Elder Camm and Sister Alice Kenworthy. A feature of the service was a duet sung by Elder Albert Eccles and Sister Florence Dennis. A delightful solo was also sung by Sister Barbara Whitaker. Considering the inclement weather, the meeting was well attended by Saints and friends.

On Saturday evening, 22nd March, a splendid show was devised and produced by Brother George Pitts in the recreation hall of the Bradford Chapel. The show commenced with a play. Sister Annie Hubbert, Miss Joan Bradbrook, Brothers George Hubbert and Stanley Robertshaw were the principle actors. A vocal solo was sung by Elder Albert Eccles. Elder Frank Campbell then played for community singing. A comedy sketch then followed, with Brothers William McCormack, Albert Kirk, Albert Eccles, Edward Shurtliff and George Pitts and Sister Joan Smith participating. More community singing followed, after which another play was given. Those taking part were Ralph Jack, Albert Kirk, John M. Newey, A. Norton Chaston, Lucy Felvus, with Gordon Kendall as electrician. The audience showed their appreciation by the wonderful ovation given to all those taking part. Proceeds were divided among the auxiliaries of the branch.

BRISTOL DISTRICT

Reported by Frances B. Herman

Plans are going ahead for the forthcoming District Conference, which is to be held on March 29th and 30th. Reception, entertainment, and refreshment committees have been set up and all members are striving to keep up the tradition of making the conference a great success.

Elder Hugh A. McLean has been appointed and set apart for the office of branch president in succession to Elder Thomas H. Heal, who, until this time has been acting as both branch and district president.

On March 2nd, District President Thomas H. Heal and Sister Eva Heal visited Cheltenham and held several meetings; the following day, March 3rd, they visited the Saints at Nailsworth.

The branch had the pleasure of welcoming Elder Lloyd L. Cullimore on February 23rd. On Sunday, March 16th, the members of the Bristol Branch were pleased to meet Elders Wesley R. Williams and Ray Lawrence. Their stay was very short, as they left to take up duties in Cheltenham. This brings the number of missionaries in the Bristol District up to six.

Elder Guy L. Merkley, Mission Recorder, spent a week in Bristol, during which he paid a visit to the Saints in Cheltenham. He left Bristol on March 17th for Plymouth. Elder Merkley worked on the branch records while he was in Bristol.

HULL DISTRICT

Reported by Elder Elwin F. Cammack

The Hull District is now under the direction of President Don C. Wood. Elder Melvin M. Owens, the former district president, was transferred to the Mission Office to act as Mission Secretary, and Elder Wood was transferred from the Nottingham District to take his place.

A "pea and chip" supper was held in the Thrift Hall in behalf of the Grimsby Branch building fund on February 26th. They were quite successful in the donations given and selling articles donated by the members. There were sixteen present and during the course of the evening £1:12:0 was contributed.

The district has welcomed the arrival of the following three new missionaries during the month: Elder B. E. Hopkin from Wyoming, who has been assigned to labour in the Grimsby Branch; Elder Deane H. Platt, transferred from the Nottingham District and assigned to the Hull Branch; and Elder Blair Maxfield, who has just arrived from Delta, Utah, who is also assigned to labour in the Hull Branch.

IRISH DISTRICT

Reported by Mark Southworth

In the Belfast Branch on the 26th of February, the M.I.A. held an "open night" at which time 16 of the members took part in the entertainment afforded them, and a splendid time was had by all.

On March 11th, at the public bath house in Dublin, Joseph Benedict McKenna was baptised by Elder Mark Southworth and confirmed by District President Weston Christensen.

The Belfast Branch held a double celebration party on March 17th, in honour of the organisation of the Relief Society and also in honour of St. Patrick's Day. The ladies of the Relief Society furnished a beautiful table full of pastries and hot chocolate. The entertainment presented was exceptional and a crowd of fifty enjoyed themselves very much. One of the highlights was the dancing of the Virginia Reel to the rhythm of Irish music.

LIVERPOOL DISTRICT

Reported by Clifford Hartley

On Friday, February 21st, a farewell party was held at 301 Edge Lane at the parting of two sisters, Marjorie Patey and Hazel Sands. 60 people were present and a fine party was held. The sisters were presented with gifts of cutlery from the members of the branch by Brother Chellis. They sailed from Southampton on the "Queen Elizabeth" on February 28th. Both sisters have been ardent workers in Liverpool and will be missed by all.

LONDON DISTRICT

Reported by Norman Derrick Hawkes

A lantern lecture was given by Elders Owen Parkinson and Clarence Olsen at the home of Brother William Mitchell of the Brighton Branch. Twenty people were present. Questions were answered by the missionaries.

A baptismal service was held at the South London Branch Chapel on Sunday, the 16th of March, 1947. Brian Wynn was baptised by Brother Stephen James Hawkes (Priest) and confirmed

by Elder James H. Cunningham. Shirley Wynn was baptised by Brother Hawkes and confirmed by Elder George A. Goundry. Brenda Susan Taylor was baptised by Elder Clarence Lowell Olsen and confirmed by Elder Alfred John Willmott. Margaret Grace Bury was baptised by Elder Olsen and confirmed by Elder William R. Callister. Ethel Honor Victoria Croker was baptised by Elder Olsen and confirmed by Elder Owen Parkinson.

MANCHESTER DISTRICT

Reported by Frank Kelsh

On Saturday evening, March 8th, the Manchester District held its Gold and Green Ball in the Rochdale Branch Chapel. The most important item was the crowning of the queen. Sister Mavis Kay of the Rochdale Branch was the successful contestant. The remainder of the evening was enjoyed by dancing to the "Harmony Hawaiians." Refreshments were served during the evening by Sister Violet Clough, who was assisted by young ladies of the M.I.A. Elder Horace Heyes was M.C., and all arrangements for the ball were made by Elder Herbert Woodhead of the Rochdale Branch. Approximately 80 persons attended and enjoyed the fine spirit.

Miss Doris Taylor of the Rochdale Y.W.M.I.A. held a party at her home on Saturday evening, March 15th. This was in the form of a "Jacob's Join." A real party spirit prevailed and everyone is looking forward to another of these parties. Quite a number of members and friends attended.

The Rochdale Branch presidency has introduced a new gesture into the Branch in the form of a visiting roll. Two Priesthood members make visits to the local hospitals every Sunday. This has been in operation for several weeks and is thoroughly appreciated by the hospital staff. The Branch Presidency is also negotiating with the local Minister of Education with a view to visiting the remand homes for boys. Their programme is to include games, concerts, and educational talks. This has not met with any material success as yet.

At the last District Union Meeting in the Oldham Branch Chapel on February 22nd, a Teacher Training Class was organised with Elder Joseph Cross (travelling missionary) as instructor. Many fine points were discussed relative to teachers and leaders. This will prove a great success in the District.

NEWCASTLE DISTRICT

Reported by Joan L. Wappett

On February 27th, 1947, Elders Myron W. McIntyre and Junior Call arrived as missionaries in the Newcastle District.

Elder Kenneth Oswald was released as branch president of the Carlisle Branch and is now labouring in the South Shields Branch with Elder Call. On February 23rd, after the release of Elder Oswald, Elder Dean Ottley was sustained as branch president of the Carlisle Branch, with Elder Douglas W. Loosle as his companion. Elder Loosle was transferred from the District Office, and Elder Myron W. McIntyre is now labouring in Newcastle as companion to District President Bruce E. Peterson.

The first of a series of "Teacher Training" classes was held at the Sunderland Chapel on February 22nd, under the direction of Sister Flora Isgreen, wife of Elder W. Leo Isgreen, missionaries who are labouring in the West Hartlepool Branch. The lesson was very interesting and enlightening. The object of the classes is to improve the teaching in the various branches. After the class, under the supervision of Sister Gladys Quayle, the nucleus of a district choir which is to provide the music for the District Conference in May, was formed.

On the 9th of March, 1947, the Gateshead Branch Conference took place, the theme being, "The Truth Has Come Forth in the Last Dispensation." The speakers were Sisters Myrtle Robertson, Doreen Mohrke, and Elders Joseph Walton and G. D. Fudge. The evening session had in attendance 26 people and the speakers were District President Bruce E. Peterson and Elders Kenneth Oswald, Junior Call

and Myron W. McIntyre. The musical items were a chorus, "Secret Prayer," and a solo by Sister Doreen Mohrke, who sang "Where e'er You Walk."

The Shildon Branch Conference was held on March 16th, 1947. The theme was the "Ninth Article of Faith," and the speakers were Sister Joan L. Wappett and Elder W. B. Wiseman. A men's trio sang "See the Mighty Angel Flying."

NORWICH DISTRICT

Reported by Alfred Woodhouse

Lowestoft Branch Gold and Green Ball, which was attended by 80 members and friends, and which proved a great success, was held at Beaconsfield Hall, Lowestoft, on March 5th, 1947. Dancing commenced at 7.30 p.m., but was interrupted at 8.0 p.m. for the crowning of Sister Christina Adams, who had been chosen as queen for the Norwich District. Branch President Sidney W. Coleby performed the crowning ceremony. The queen gave a speech in honour of the occasion, then requested the dancing to continue. Refreshments were available at a splendid buffet arranged by the Relief Society and M.I.A. Sisters. Elder William R. James was master of ceremonies. Great credit is due to those arranging the ball, and also to those who assisted in decorating the hall. Many people stopped at the hall and inquired as to the nature of the festivities.

The Norwich Branch M.I.A. has now been re-organised, Sister Elsie M. Willmott and Brother C. John Durrant being released from their respective offices as presidents. The new president are: Y.M.M.I.A., Brother William T. Rayner as president and Brother Leslie J. Cook and Elder William R. Waite as his councellors; Y.W.M.I.A., Sister Olive Rayner as president, with Sisters Elsie M. Willmott and Joyce Cook as her counsellors. It is anticipated that the M.I.A. will make even greater progress under its new leadership.

NOTTINGHAM DISTRICT

Reported by Effie Thomas

Early in March the Mansfield Relief Society, under the auspices of Sisters Susie Massey and M. Wilson, held a supper at the home of Sister H. Dove. Eight members and four missionaries enjoyed a fine meal, followed by games.

Relief Society celebrations were held in Hucknall on March 15th. High tea was served to a packed hall of celebrators by the newly-formed Relief Society under Sister Edith Wright. A presentation was made to Sister (Aunt Ruth) Orton, who has served the Branch faithfully as Relief Society president for 30 years. The evening's revelry was led by President Joseph H. Hayes and Brother Ernest Hammond.

SCOTTISH DISTRICT

Reported by John S. MacKay

Aberdeen Branch M.I.A. resumed activities for the current season when a social was held at 28 King Street on March 5th. Forty members and friends witnessed a talented programme contributed by the following artists: Betty Sutherland and Elder Reed Izatt, vocal duets; Helen Edwards, Scottish readings; Helen Sutherland, Highland dancing; and Ina Findlay, piano solos. Games and refreshments followed and all present expressed delight in a most enjoyable and entertaining evening.

Glasgow Branch Relief Society held a conference on Sunday, March 9th, at the Christian Institute. Relief Society President Sister Ethel C. Hosie conducted and addressed the meeting on the subject of "Relief Society Duties."

Intelligent discourses by Sister Nan Goodwin on "The Seed of Israel," and Sister Ellen B. Martin on "Applying the Gospel to Everyday Life," completed the programme. A quartette, Sisters Mina Thomson and Ellen B. Martin, and Brothers Robert N. McQueen and J. S. MacKay, sang "The Lord is My Shepherd."

Arrangements are being made for a bus-load of Scottish Saints to travel

from Glasgow to Bradford for the Centennial Conference. There are a few vacant seats still available and intending travellers are asked to book as soon as possible with Sister Rosena Weir, 28 Mitchell Street, Airdrie, or J. S. MacKay, 100 Grove Street, Glasgow.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

The Sheffield District held its annual Gold and Green Ball in the Sheffield Branch recreation hall March 1st, 1947. M.I.A. colours decorated the hall. An interesting feature of the evening was the two contesting queens, Sisters Melba Hamstead and Thelma Mottishaw, the former being crowned by George A. Stubbs. Alf Gubbs' band of Barnsley provided the entertainment. Light refreshments were served to 100 merrymakers. The affair was in the hands of the conjoint Y.W.M.I.A. and Y.M.M.I.A. officers. Brother Douglas T. Walker was master of ceremonies.

A special Sunday evening service was held in the Sheffield Branch Chapel March 2nd, 1947, to comemorate the Relief Society organisation.

Barnsley Branch was re-opened on the 2nd of March, 1947, at the home of Brother and Sister John Green, under the direction of District President David W. Egbert. This makes the first branch in the Sheffield District to be re-opened after a period of two years.

The following brothers were sustained as the Branch Presidency: Fred K. Birkhead, president; Fred Mills, first counsellor; John Green, second counsellor; Richard Birkhead, branch clerk. Barnsley Branch contains a goodly number of Saints who are willing to work hard in furthering the work of the Lord. May His blessings attend their efforts.

PERSONALS

BIRTHS

LARMOUR.—John Larmour, infant son of Mr. and Sister John Larmour of the Belfast Branch, was born on the 7th day of September, 1946, and blessed on the 29th of the month by Branch President Joseph Ditty.

SHORT.—A son was born on November 13th, 1946, to Brother and Sister Albert Short of the West Hartlepool Branch. He was blessed by Elder Stanley Short and given the name of Jim.

FENWICK.—The infant daughter of Mr. and Sister John Fenwick was blessed by Elder Frederick W. Oates and given the name of Patricia Ann, on Sunday, February 1st, 1947, in the Sunderland Branch Chapel.

BARNES.—Janet Barnes, daughter of Sister Lilian Barnes and Mr. George Barnes, born January 18th, 1947, was blessed at Eastwood January 19th, 1947, by Branch President Edward A. Wright.

BEATTIE.—John Ernest Beattie, son of Brother and Sister Ernest Beattie of the Sheffield Branch, was born Thursday, January 23rd, 1947, and was blessed by Branch President Joseph T. Quinney on March 2nd, 1947, in the Sheffield Chapel.

PITTS. — On March 2nd in Woodlands Street Chapel, City Road, Bradford, President John H. Chapman blessed the daughter of Brother George and Amelia Pitts. She was given the name Susan Anita.

GOODALL. — On Sunday evening, March 16th, the infant daughter of Sister and Mr. Goodall of the Oldham Branch was blessed by Elder Charles E. Scott and given the name of Irene Lorraine.

FISHER.—Le Roy Westwood Fisher, born March 2nd, the son of Elder Arthur J. Fisher and Faith Fisher, was blessed on March 16th by President Charles L. Norton at Birmingham.

FORWARD. — Christopher Thomas Forward, infant son of Brother and Sister Hadyn Forward, born December 23rd, 1946, was blessed by his father on January 5th, 1947.

MARRIAGES

MILLS-LENTELL.—Brother Leonard Lentell and Sister Margaret Mills were married on February 15th, 1947, at Newcastle.

DEATHS

LEDGEWICK. — On December 31st, 1946, an old and faithful member of the Shildon Branch, died at the age of 76—Brother Isaac Ledgewick. He was buried on the 4th of January, 1947, after a service in his home under the direction of District President Bruce E. Peterson. The grave was dedicated by President Peterson.

TURNER. — Brother John William Turner, 83-year-old member of Bradford Branch, died on March 4th as a result of an accident. Brother Turner has been actively engaged in Church work for the past fifty years. Funeral services were held on March 8th at the Bradford Branch Chapel, conducted by District President John H. Chapman. The grave was dedicated by Elder Herbert Walker.

EMIGRATIONS

PATEY. — The British Saints bid a fond farewell to Sister Marjorie Patey, daughter of Liverpool Branch President George Patey. Sister Patey left from Southampton on February 25th, sailing on the "Queen Elizabeth." Sister Patey has been an active Church Member throughout her life. She has been particularly active in Sunday School and M.I.A. work. Sister Patey will make her home in Salt Lake City. The British Saints extend their best wishes to Sister Patey.

GOUNDRY.—On March 20th, Sister Eliza Jane Goundry, formerly of the Gateshead, Birmingham, and South London Branches, flew to Safford, Arizona, U.S.A., where she will reside. Sister Goundry has been most active in the Church since her conversion some time ago. She has served as president of the Gateshead M.I.A., secretary of the Sunday School at the Gateshead Branch, and secretary of the Relief Society at South London Branch. Sister Goundry extends thanks and appreciation to the British Saints for their kindness to her. The **Millennial Star** in behalf of the British Saints, extend very best wishes to Sister Goundry.

ANSWERS TO "MILLENNIAL STAR" QUIZ

1—(b) Mahonri Moriancumr; 2—(b) Zacharias; 3—(a) Fayette; 4—(c) curse; 5—(b) Deuteronomy; 6—(b) Coriantumr; 7—(d) Martin Harris; 8—(d) Richard Ballantyne; 9—(c) Nauvoo; 10—(a) Abinadi; 11—(c) physician; 12—(d) seagull; 13—(b) Nauvoo Temple; 14—(a) Parley P. Pratt; 15—(c) Orson Hyde; 16—(d) hairy; 17—(b) Zeniff; 18—(d) Preston; 19—(a) Willard Richards; 20—(c) 39; 21—(d) William Clayton; 22—(c) Zaob; 23—(d) John Taylor; 24—(c) Seth; 25—(a) John Taylor.

MISSION-WIDE DISTRICT PRESIDENTS' MEETING

A Mission-Wide District Presidents' Meeting was held in "Ravenslea," South London, on March 26th. President Alma Sonne and President Selvoy J. Boyer gave instructions regarding missionary activities, Welfare work, the forthcoming Bradford Conference and other current items.

THOUGHTS ABOUT THE FIRST EASTER

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we cannot claim deliverance therefrom as a matter of justice. Neither has any man the power within himself alone to make restitution so complete that he can be wholly cleansed from the effect of his own wrongdoing. If men are to be freed from the results of their own transgressions and brought back into the presence of God, they must be the beneficiaries of some expedient beyond themselves which will free them from the effects of their own sins.

For this purpose was the atonement of Jesus conceived and executed. Amulek so taught the Zoramites three-quarters of a century before the birth of Jesus. Explaining to them the law of sacrifice, he said:

> **"This is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal. And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircle them in the arms of safety."** (Alma 34: 14-16)

Jesus, through intense suffering, made that last sacrifice,—suffering which, he says, "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D. and C. 19: 18-19)

This was the world's supreme act of charity performed by Jesus out of His great love for us. He not only thereby met the demands of the law of justice,—which would have left us for ever marred with the effects of our own transgressons—but imposed upon it the law of mercy, through which all men may be cleansed from their own sins.

We have already indicated that regardless of what we believe or how we live, we shall be resurrected, for through the atonement of Christ redemption from the grave is granted to every man unconditionally. This is not true, however, with respect to the forgiveness, and redemption from the effects, of our own transgressions. The only persons who are thus forgiven and redeemed are those who accept and abide the terms prescribed by the Redeemer, thus bringing themselves, with respect to their own sins, within the reach of His atoning blood.

He has set forth the terms in His Gospel,—the Gospel of Jesus Christ—which is the law of mercy, the first requirement of which is to accept Jesus for what He is, literally our Redeemer. This is "faith in the Lord Jesus Christ." Then follows the forsaking of one's sins and the making of such restitution as is within one's power. This is repentance.

Without complying with these requirements and the other principles and the ordinances of the Gospel, one is left beyond the reach of the plan of mercy, to rely upon the law of justice, which will require that he suffer for his own sins, even as Jesus suffered (D. and C. 19: 13-18) for "he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." (Alma 34: 16)

Mormon put the same thought in these words:

> **"No man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made."** (Moroni 7: 38)

And the resurrected Jesus, teaching the Nephites, said:

> **"And no unclean thing can enter into his (the Father's) kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end."** (III Nephi 27: 19)

Speaking of those who would not repent, He said in 1830, "My blood will not cleanse them if they hear me not." (D. and C. 29: 17) Thus it is clear, as Nephi said, that "It is by grace that we are saved, after all we can do." (II Nephi 25: 23)

Contemplation of the atonement, by which I am assured of resurrection and given opportunity, through faith and repentance and faithfulness unto the end, to obtain remission of my own sins, moves me to the most intense gratitude and appreciation of which my soul is capable, and I respond unstintingly to the theme, "Oh, it is wonderful, that he should care for me enough to die for me."

Such are the thoughts suggested to my mind by the Easter season, celebrated as the anniversary of the resurrection of Jesus, which was calmly announced by the angel when he said, "He is not here: for he is risen, as he said."

NORWICH DISTRICT RECLAIMING LOST GROUND

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and under the leadership of its progressive and active presidents, Elder Leslie C. H. Coleby of the Y.M.M.I.A. and Sister Bessie Coleby of the Y.W.M.I.A., has forged ahead to take the lead in District M.I.A. activities. Another fine feature of the Lowestoft Branch is its Sunday School. Finest in the District, and ranking high with any in the Mission, it is caring for the spiritual welfare of the children of members and non-members alike. Credit for its progress goes to its capable superintendent, Elder William H. Daniels.

The Relief Society in Lowestoft is growing and expanding and has set out with plans to go forth with its good work in renewed determination. And here, too, we find a growing and active Primary organization. Its Primary Mother, Sister May Blowers, has laid careful plans to carry on the work. Under the direction of its two active missionaries, Lowestoft enjoys the cottage meetings and other forms of proselyting, with the hope of bringing to those who desire it, the Gospel of Jesus Christ.

In Great Yarmouth, joy has come to the Saints in the recent re-opening of their branch. With Elder Albert A. Cole again as its president, and assisted by two hard working missionaries, the Branch looks ahead to an increase in membership and activity greater than ever before realized. A diligent search is being made for a suitable hall wherein meetings can be held, and great faith is expressed that the securing of such a place will soon be forthcoming. But even while this is going on, steps have been taken to open up the auxiliary organizations as soon as possible.

Meanwhile, the District Presidency, still composed of local members, and led by Elder Frank M. Coleby, is exploring every channel for the improvement of present branches and for the opening up of new ones. It is anticipated that in Thurlton, North Walsham, and Ipswich, each of which had a branch at one time, branches will once again be opened. With these and many other plans, Norwich District will go forward, in full confidence that not only will the lost ground be regained, but that new soil will be cultivated, and the fruits of their labour will be the joy that comes from the service of the Lord.

THE SABBATH DAY

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ly that for both man and beast there is virtue in it. To those who acknowledge the omniscience of God, it should be accepted without question; observed on faith. When God commands, every Christian should obey, living by faith until the full light of day shall make it clear.

Men usually are induced to work on the Sabbath with no greater purpose than to increase their incomes, hoping thus to accumulate more of this world's goods than they could do by working six days. Those who do this show that they have little faith in the promise of the Lord that if they do these things—namely, keep the Sabbath Day holy, "the fulness of the earth is theirs." It amounts to a confesson of weakness—a lack of faith in the Lord.

I would be afraid of money earned by my own desire on the Sabbath—afraid that it would prove a curse instead of a blessing. We hesitate to accept money that is the fruits of unrighteousness, calling it "tainted," but willingly accept money that has come through our own deliberate breach of a holy law.

We deceive ourselves more and more that certain things are necessary to be done on the Sabbath. Many of us travel more on Sundays than on other days, thus making it necessary for a greater number of people to work to accommodate us in that respect.

At the rate this encroachment is growing, the Sabbath as a day of rest will soon disappear from the cities. And the farming communities are not far behind. Farmers, who are supposed to be their own bosses, work on Sunday to gather a crop of hay because the weather is threatening, having little faith that God can make up to them any losses. Some justify themselves in this because Jesus said, "It is lawful to do well on the Sabbath."

If there is any work that I can recall that might possibly be justified on the Sabbath, it is the harvesting of the peach crops. The peaches ripen all at once and must be shipped within a few days. It has been taken for granted that when the harvesting is commenced it must continue without stop until completed.

Last year, one of the biggest peach growers in my vicinity decided otherwise. He was a presiding officer in a ward and felt that he should be an example to the people. He was in the thick of the work when Saturday night came, but gave instructions to the pickers that their services would not be required until Monday morning. He says that when he checked up the work on Monday night, he found to his surprise and gratification that the two days' results were equal to any other three days of the season. When he settled his tithing that autumn he said to the bishop, "It seems a large sum for me to pay, but I owe it."

He had honoured a vital commandment and "the fulness of the earth" was his in greater abundance because of it. And also, he was happy; his conscience was clear.

There is a growing tendency in the world to set aside the Sabbath as a day of pleasure. Many make excuses that their time is not their own; they must work six days to earn their living and they need recreation. They look forward to Sunday as a day off in which to go riding, hunting, and fishing, little realizing that if the whole world took this view of the matter there would be no Sabbath, but every day would be a working day. It is coming to that very rapidly now. When it is completely so, then those who brought it about will realize that they have digged a pit for themselves; there will literally be no rest.

Powerful agencies are lending their support to the effort to break down the sacred barriers that have until recently formed a safeguard to this holy institution. Motion picture distributors engage the ablest writers and speakers

in behalf of a commercialised Sabbath and because this sort of enterprise pays big dividends in cash, many of those who should be teachers of holiness actually become allies of unrighteousness.

Community amusement associations foster ball games, races, and all kinds of sports, lured by big box office receipts. The professed Christians among them forget the Lord has promised the wealth of the world in return for a proper observance of this day.

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

If some of us who are not now in our youth feel that the morality of the world is slipping and that the evil effects of it are engulfing even our isolation, we at least have warrant for our complaints. I can remember when Sunday amusements in big cities were taboo. Now they are introduced and flourish even in the small towns, and there seems to be no power to combat them. The youth clamour for them and the parents follow the line of least resistance and acquiesce.

I have recently read of one man who says, "In the days of my youth, my parents referred to the Lord's day as the Sabbath. We call it Sunday, and our children refer to it as the week-end." The crime wave over which the best people are loudly lamenting might be accounted for in this fact.

A recent census shows that not more than 62.2 percent of the youth are receiving any religious training. If we subtract the number who are receiving only such perfunctory training as they may get in an hour on Sunday, followed by attendance at football matches, picture shows, dances or joy-riding, the percentage who do receive adequate training is rapidly approaching the vanishing point.

An affection of the skin is evidence of impurity deeped down. The physician will say that the blood needs purifying.

Moral perversion is an evidence that something deeper, more fundamental, is lacking or needs renovating. It would be better in both instances to have taken precautions to prevent the outbreak. "An ounce of preventive is worth a pound of cure."

To purify the blood, bad tasting medicines are prescribed. To purify the spirit and rectify the evils resulting from a lack of moral sense, drastic means of punishment, administered by expensive systems of criminal apprehension, are used as a restorative. How much better to have used sensible means of prevention.

God has given the means. It has been before His people from the beginning. In my opinion, it was meant to be an armour in which the children of God might effectively combat the evils of the adversary. If the spirit can be kept in a state of health, there will be little moral perversion. And, furthermore, I think there is no other such effective means available. There are many auxiliary helps, all good in their places, but Sabbath Day observance is the centre and circumference of all moral immunity.

It is my conviction and one by which I live, that no man in any walk of life can profit by using the Sabbath Day for any purpose that does not hallow it.

THE RESURRECTION, AN ESTABLISHED REALITY

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way to Damascus, and because he had tested and analyzed every claim of the disciples respecting the profoundest truth of the Christian religion.

Why did Joseph Smith permit himself to be murdered by an angry mob? Because he could not deny the things which are paramount to all men when they face the issue of life and death.

These men were irrefutable witnesses of the greatest event in human history.

The resurrection of Jesus, the Christ, is an established reality.

BOOKS THAT YOU WILL ENJOY READING

YOUTH AND THE CHURCH — — — — By HAROLD B. LEE 9/-

The Church and the nations are dependent upon their youth. This handbook is valuable to teachers and directors; priceless to both parent and child. Filled with practical advice, this recent edition helps youth through the adolescent age, guiding them toward a solid foundation for the future.

BRIGHAM YOUNG — — — — — By SUSA YOUNG GATES 7/6

"This is the Place, Drive On." One hundred years have made the inspired words of a modern prophet and great coloniser sacred to all Latter-day Saints. Then the literal fulfilment of "Here we will build our homes and 'Temples to the Most High,' and make the desert blossom as a rose," has brought respect and awe from all who have seen or heard of these accomplishments.

Mrs. Gates, the first of Brigham Young's children to be born in the Lion House, tells of his humble birth and how he came to attach himself to the Prophet Joseph Smith. Further, Mrs. Gates relates the daring exodus of the Saints across the desert to found a new State in the mountain wilderness of Western America.

SPEED ON SALT — By GEORGE EYSTON and W. F. BRADLEY 3/-

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